

THE NUR AFSEAN

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FOREIGN TELEGRAMS.

London, May 27

The Standard and Daily Telegraph Shanghai correspondents state that after a furious artillery attack on the main body of Russians at Nankwanlin, the narrowest part of the isthmus, on Wednesday, the Japanese stormed Kin-chau at noon yesterday. The Russians withdrew to the hills southward, which the Japanese were still attacking when the message left. The above requires confirmation, although reports that Kin-chau has been captured are also current at Tokio. No details are available there, and possibly they simply receive the Shanghai reports.

The capture of Kin-chau by the Japanese is confirmed. Reuter's agent wires from Tokio to-day that after five days' desperate fighting the Japanese captured Kin-chau yesterday evening, and later on the enemy's stronghold at Nanshan was taken after a hot fight. Artillery duels still continue. A Russian gunboat bombarded the Japanese left flank from Taioin Bay, and Japanese warships co-operated with the army from Kin-chau Bay.

Latest advices from Tokio state that the Japanese have swept the Russians from their defences westward of Taliuwan. Further resistance northward of Port Arthur is improbable.

London, May 27.

Kin-chau was captured yesterday morning, not yesterday evening.

Reuter's agent at Tokio wires—

The Russians made elaborate preparations to check the Japanese movement south on the Liaotung peninsula, and fortified the heights on the south shore of Taliuwan Bay. The strongest position was at Nanshan Hill, west of Taliuwan, where strong emplacements were protected by rifle pits, mines and a mass of wire entanglements. Another line of defences, protected by wire entanglements, extended from the head of Taliuwan Bay north to Liushu tung. The Japanese position formed an almost perfect right angle, showing the southern front to Taliuwan and the western front to Kin-chau.

The Russians attempted to draw the attack last Saturday, but the Japanese refused to be drawn till the Russian positions and strength were fully developed. This was done by a series of reconnaissances during the week. Japanese officers working their way close enough to the Russian position deliberately to draw fire on them picked up fragments of shell and thus ascertained the calibre of the Russian guns.

The reconnaissances showed that the positions from Lin-shu tung to the west coast were undefended, except by a force posted at Kin-chau. This gap was a fatal defect in the Russian position. The Japanese on this discovery extended their lines so as to envelop Kin-chau and the Russian extreme right. The Japanese early on Wednesday morning attacked Kin-chau and a prolonged artillery duel ensued.

The battle was resumed at dawn on Thursday. Japanese gunboats in Kin-chau Bay co-operating. Kin-chau was entered at 5.20 in the morning, the Russians retreating southward. The defence of Nanshan was most stubborn and the position only carried after repeated assaults at 2 in the afternoon, the Russians retreating on Nankwanling, where it is understood was the second line of works. The Japanese were under fire for sixteen hours.

Admiral Togo reports that the casualties in the gun-boats were ten, including the captain of the Chokai killed. A complete blockade was established round the southern extremity of Liaotung.

Daily Chronicle and Daily Telegraph wires from Tokio say that the Japanese captured a number of Russian guns.

Reuter's agent wires from Tokio to-day that the Russians have abandoned Nankwanling and have been driven from Sanshilipu and are retreating on Port Arthur. The Japanese captured 50 cannon.

The Russians left 400 dead at Kin-chau and Nanshan, and the Japanese losses were 3,000 killed and wounded.

General Oku has issued a proclamation to the people of the Liaotung Peninsula, in which he says that Japan had been forced to appeal to arms on account of the unlawful aggression of Russia. The Japanese are fighting the cause of justice. He pledges protection to person and property, and promises to pay for horses and food requisitioned. Finally, he warns the people to refrain from assisting the Russians under severe punishment.

London, May 28.

The Moorish bandit Raisuli has kidnapped an Englishman named Varley and an American named Perdicaris in the vicinity of Tangiers. The United States Government has refused to agree to the terms of ransom and has ordered seven warships belonging to the South Atlantic and European Squadrons, now at Tenerife and the Azores, to proceed to Tangiers.

London, May 30.

General Oku reports that his casualties at Nanshan were about 3,500 men. Sixty-eight cannons, ten machine guns and a quantity of rifles, ammunition and a number of prisoners were captured. The enemy left over 500 corpses.

We began the action at midnight of the 25th instant. The 4th Division was on the right, the 1st Division in the centre, and the 2nd Division on the left. The darkness was intense, but Kin-chau was soon captured. Our artillery opened fire on Nanshan at 5.40 a.m. four gunboats assisting from Kin-chau Bay. Three hours later the Russian artillery fire slackened, and our infantry advanced to within 500 to 300 metres from the Russian outworks. At 11 a.m. all the enemy's open forts were silenced, but the infantry made the most obstinate defence.

Reuter's correspondent at Tokio says that the Japanese have occupied Liushu tung and captured four guns.

Reuter's correspondent at Mukden states that Cosmoks are harassing General Kuroki's rear, and hence the suspension of the Japanese advance.

Advices received from Washington report the departure of another division from Japan, it is believed destined to cut off raiders in General Kuroki's rear.

Reuter's correspondent at Seoul says that 1,000 Cossacks and 12 guns are at Hamhung awaiting 660 Cossacks and 4,000 infantry from the north, and the joint force will then advance on Pingyang or Gensan.

Detachments of Japanese attacked and defeated 2,000 Cossacks at Diemopienmen to the north east of Feng huang-cheng.

General Kuroki reports a number of outpost affairs.

London, May 31.

General Oku reports that the Japanese occupied Dalny on the 30th, and found the docks and piers uninjured, except the great pier destroyed.

Two hundred and sixty-eight Japanese prisoners have arrived at Tomks largely naval men captured from the Port Arthur blocking steamers. The officers receive an allowance of 50 to 75 roubles per month, and the men 16 kopecks per day.

Russian visitors to their camp express surprise at the men's cleanliness and neatness.

The Daily Telegraph says: "We shall go to Lhasa despite all the fighting and piety of the Lamaseries, but the problem of organisation will be quite worthy of a little of Lord Kitchener's personal attention."

London, May 31.

Washington advices state that Mr. Secretary Hay has asked France to exercise her good offices to secure the release of Mr. Perdicaris. France has consented. Meanwhile four American warships have arrived at Tangier.

The British Admiral has also arrived from Gibraltar on board the Surprise to confer with the British Minister.

EDITORIAL NOTES.

The Lord Jesus set forth the various classes of seekers after God in the following words recorded in St. Luke:

"And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. And another also said, Lord, I follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

Here we have the earnest enthusiast, thoroughly sure he is right in his impulse to follow the Master. Is it unfair to say that this man represents the majority of those who sit at Jesus' feet? How natural it is for the sincerity of un-sophistical youth to voice itself thus; "I will follow thee whithersoever thou goest!" There is no reserve. The whole soul is devoted to the Divine Teacher. It is the voice of the prophet, "Speak Lord for thy servant heareth." How easy would it be to follow Jesus if we had to reckon with none other! How the glad heart would respond to His every command! But, alas for this young disciple! There stands by him the enemy of souls ready to raise a thousand obstacles to the fulfillment of his purpose to follow Jesus. It must needs be that he count the cost. The armour of defense must be put on; for the work in hand requires a stout heart and a brave to accomplish it.

The next disciple represents the more calculating spirit of the man of the world,—the man who is ready to put off the fulfillment of His Master's order, until a period convenient to himself. He does not mean to be contumacious. He seeks permission to carry out his purpose to do what to him seems to be a filial duty. But there lies behind the request a presumption that this filial duty is for him the highest. The Master tells him that he is mistaken. The highest duty is implicit and immediate obedience to the Lord's command. The care for the dying and the burial of the dead, but important as they are, they do not compare with that of bringing life to the perishing multitude of sinners around us. "Let the dead bury their dead, but go thou and preach the kingdom of God."

The third follower represents that class of men, who find it hard to sever their connection with the world. They desire to be saved. They recognize the importance of the

Lord's command to follow, but—. Ah! how much is expressed in that little word "but." Here it preceded a request, apparently very reasonable, to say farewell to relations. That was not all. There was a lingering desire to go back and share devotion to the Master with the world at home. This double minded disciple is promptly rebuked. He is told that a divided affection, a double-minded service, is impossible. To look back proves one's unfitness for the kingdom of God. He that would follow Jesus must break off wholly with all that opposes the whole-hearted service of Christ. "He that putteth his hand to the plow and looketh backward is not fit for the kingdom of God".

We are glad to give place to the following from the pen of Rev. G. T. Bailey on village C. E. work:

There is perhaps no subject in connection with Christian Endeavour so practically important at the present time as How to maintain Village Societies. Many missionaries would gladly have such societies, if they knew how to commence them and how to keep them going. Some fear that in villages, among illiterate Christians, it is impossible to have C.E. Societies without such a weakening of the pledge as will render them nugatory. It is therefore with special pleasure that I would draw the attention of all Christian workers to the just installment of an article on Village Societies appearing in the Urdu C.E. column this week. This article is by one, who has a number of such societies in his district and so knows from present experience what he is writing about. Missionaries have not as a rule time for reading much Urdu, but I would beg all those at least who have any thing to do with village work to study the installments of this article as they appear and show them to their Indian fellow workers.

Dr. Joseph Parker of London has said, "Give any nation the Bible, and let that nation make the Bible its statute book and every class in the community will have justice. Masters will be just to their servants; servants will be just to their masters; family peace will be protected, social relations will be purified; common progress will be guaranteed. The spirit of justice is the social strength of the Bible. No life is to be tampered with; the small cause as well as the great is to be heard; no kid is to be seethed in its mother's milk; no fruit tree is to be cut down even in time of war; no bird's nest is to be wantonly destroyed." Another writer says, "We might as well send our ships to sea without a compass or chart as to think of training the rising generation for the duties of citizenship without the Word of God." Only Christ and the Bible shall bring in that new heaven and new earth wherein dwelleth righteousness.

What portion of God's life, of his sanctity, of his tenderness, of his benign activity, of his untroubled peace, of his supreme regard for holiness, lives also in us? That is the meaning and the measure of our devotion.—John Hamilton Thom.

Current Thought & Incident.

Dr. Knox's Lectures on Religion.

BY REV. J. M. GELSTON.

Dr. Geo. Wm. Knox professor of the Philosophy of Religion, in Union Theological Seminary, gave a series of four lectures last week at Ann Arbor under the auspices of the Students' Christian Association, the last one being the annual address in University Hall Sunday evening. It was a most masterly address and held the closest attention of some three thousand people to the end. In the first lecture Dr. Knox asked the question

WHAT IS RELIGION?

This is a thing, he said, which every one knows but finds it difficult to define. It used to be defined by one's creed. Shall we say it is that which has to do with God and immortality? But there are religions which look upon immortality as a calamity; and if there be a God he is to be dreaded, so the greatest blessing is to sink into nothing. Shall we say it is belief in the Trinity or in Christ? Such definitions are too exclusive to define religion itself. They only point to something taught by one religion. Now if we approach the question historically, we find worship is universal and that it always expresses religion. It may be religion at its lowest stage of expression, but it is religion. The instinct of adoration manifests itself in worship. Nature in her impressive forms evokes this spirit of awe and worship. Man worships before he has any theology or any clear conception of the nature of God. Historically we find also another side to religion. Man in his hours of weakness and need instinctively cries to the Unseen for help. He calls on God to rescue him. He prays for salvation. This is the universal fact witnessed through all the forms of religious expression.

But so far we have only what has been called natural religion, that is, it is instinctive. Everywhere, to civilized and uncivilized, learned and unlearned, it is natural to man to act in this way.

Over against, and as the next stage in the historical development of religions, we place ethical religion. Here something more than sentimental impression is required; the emphasis is on righteousness, on principle, on goodness, both in God and men. All such religions have prophets, or great religious teachers, who are reformers. They call upon the people to repent. They are not satisfied with mere sensational impressions in religion, but insist upon righteousness in the life and the character. They set forth in their messages the ideal visions of right and truth which they have spiritually seen, and they always identify these visions as the truth of God, as revelations from God. The appeal made is a personal one. The call is for action, for consecration, for obedience to the Divine vision.

And this we see is the supreme thing taught by the Saviour. He called upon men to become the sons of God, to grow up to be like God. He called them to his own superb sonship. He laid upon them the perfect law of love; and commanded them to be perfect even as their Father in Heaven is perfect.

In the second lecture the topic was

THE RELIGIOUS CRISIS.

In substance Dr. Knox said, All ethical religions have historically had their crisis. The founder, who is a great

prophet or reformer, is immediately confronted with this crisis: can he change the past and bring in the new? Will his vision of truth triumph? Then there comes the next crisis, when the question arises, whether this vision of truth is to be local in triumph—limited to a single race or people, or whether it can adjust itself to other races and ages so as to win? This crisis came to Christianity, for example, when it came into contact with Greek thought. It is due to the contention of St. Paul and after him of the Greek apologists that Christianity was not narrowed to the limits of a Jewish sect. But as all men think in the terms of those ideas, which the knowledge and type of life in their own age and race give, it was inevitable that Christianity should undergo great transformation by this very adaptation to all conditions of men. So we have these different types of Christianity, the Jewish, the Greek, the Roman, etc. The result is, that we have not precisely the Christianity of Jesus, or St. Paul, but a Christianity with varied and numerous accretions and transformations. Now it is easy to show that the same sort of crises arise in the experience of the individual. With growth in knowledge, the opening of a new world of thought, the question of the adaptation and restatement of Christian faith in terms of the new thought at once arises. As Christianity could not remain a Jewish sect, so the young man to-day who finds a crisis like this in his life cannot retain the early forms of religious statement he received in his childhood. He must find a way to translate Christianity into terms of his changed knowledge and life. To thinking men in all generations such crises have occurred. They are inevitable. They come in the order of progress. In our age there has come a tremendous revolution in nearly every department of knowledge. It has come in science, in philosophy, in methods of thought, in the widening vision of the universe and of humanity. The fundamental question is, Can we do for the twentieth century what Paul and the Greek apologists did for Christianity in their day? Can we restate in language of our own day the message of the Son of God? We who believe that the words of Jesus Christ contain the message of life; we who believe that in Christ we have the revelation of God, cannot doubt that His thought can be translated into the language of to-day, and that it will endure. Shut not your eyes to the problem before you. Do not turn back to the past. Face your doubts, and believe that the power of God within you shall give you a new experience of life and light.

American Exchange.

Will I Be Missed?

As we hear from day to day of some great man or woman passing away and note the remark, "How they will be missed!" we begin to think "Would I be missed?" Have we tried to live so that others will be better for having known us? Have we tried to leave a ray of sunshine in the lives of those with whom we came in contact? Have we helped a fallen brother rise? Have we a good supply of the seeds of kindness to scatter about the highways and byways? Have we been firm in the cause of right and justice? Have we improved every opportunity of serving the Master, remembering that in small things sometimes lie our greatest opportunities? Are we striving to live up to the best that is in us, to have our lamp always trimmed and burning brightly? If we are doing these things we will surely be missed, and if we are not we have failed, for one who has not tried it knows not the joy there is in such service—Epworth Era.

MADE IN JAPAN

LION BRAND

The Preparation of a Native Agency.

J. A. J. is now contributing to the *Examiner* (London), a most valuable series of articles on "The Second Century of Missionary Enterprise," in which he deals with the need for reform and advance in the chief departments of Christian work in non-Christian lands. His second article is on "The Preparation of a Native Agency." We recognise its importance by extracting it practically in full:—

It is admitted on all hands that the infinite task of persuading the thousand millions of human beings who either do not know Christ, or, dimly knowing Him, do not yet believe in Him, to believe and be saved, must finally be achieved by a church and a native ministry of the many countries involved. The European missionary must appear principally as the teacher and organiser of a far more numerous native agency.

The primary aim of the Home Churches must be to uplift and create this great native agency into a well-educated and well-furnished army of men and women who shall in every way command the respect of their fellow-countrymen. Especially in the training of women workers, most satisfactory results have been attained.

But if we take a wide and statesman-like view of the whole missionary problem as it affects countries like India and China, and ask: What has been done to train up an efficient native agency and to provide the missions with adequate institutions and teaching staffs for this essential purpose? we shall get the astonishing answer: Nothing at all adequate to the purpose.

How do things stand? The vast proportion of the class of preachers called catechists are men with a mere smattering of education, many of them men in a way dragged up by the individual missionary. He has noticed a man to be a diligent teacher and promoted him from the School to be a preacher. Some have had, along with an ordinary school training, a few hours a day of more regular study for a few years with several missionaries. The training of evangelists and native missionaries has been on a somewhat better footing, although still quite inadequate. At some centres we have given the instruction the high-sounding title of a theological school. Perhaps three or four students who have matriculated or even graduated will take a few years' theological course.

Elsewhere it may mean that a group of students will sit at the feet of four or five missionaries, who will instruct them in theology, etc., in the time they can spare from a great variety of other duties. The individual missionaries may or may not be specially qualified to instruct their pupils in the particular subjects.

In these ways many admirable workers have been trained. All this is wholly inadequate to the conversion of races like those of India and China. We have not yet begun to quicken along Christian lines the fertile and splendid intellect of India. After a hundred years of Christian missions in Bengal, all the Christian literature in the Bengali language would not fill more than two shelves in a minister's study, only one if it is a long shelf; and not a single book of distinction showing any original grasp of Christian verities from an Indian point of view has yet been written by a Bengali Christian.

What is the crying need of the hour? Adequate institutions for the training of a strongly-equipped native agency, graded schools, and colleges for Christians. The need in centres like Calcutta, Madras, Benares, well-staffed normal schools for the training of teachers, vernacular theological schools for catechists, and the crown of all, theological colleges for a highly-trained native ministry, which shall be equal to our best English colleges in the

scholarship of the professors and the severity of the curriculum, schools which shall combine the best learning of East and West and refertilise the magnificent intellect of India.

In India the Gospel is often brought into contempt by the uneducated catechist-preacher, and the great number of men in praise of whose character and work it would be difficult to speak too highly, would have been ten times more useful with a better training.

We are largely marking time until we can get these better institutions. The native missionary in every place is essentially the best man for the work, provided you give him a proper training, and in very many individual cases he has proved this and won the absolute trust and affectionate respect of his European colleague, who regards him as his equal and often as his superior.

Now everyone will exclaim: Where is the money to come from for all this? There is one way to meet the difficulty which would be a striking proof of Christian unity and a splendid economy of forces. Let all the Boards of Directors of the great Protestant Societies unite in a statesmanlike scheme. If in half a dozen centres both in China and India six great societies gave an expert professor or two and shared the expenses of creation and management, great institutions would be created which might appreciably and rapidly affect the destinies of these vast populations. Individual professors could give denominational teaching to groups of students from their own missions in stated hours.

Can nothing be done to abate our absurd insular pride and to convince us that the races of Asia are not our inferiors in any way except in their lack of a vivifying Christian education and an indwelling Christ, who is in them as in us, the only hope of a glory which is the fulfilling of their nature and ours in the likeness of Him Who created us all.

Christian Patriot.

The Good Old Clock.

"Give me the clock for company," said the observant man, "and you may have all the balance of the inanimate things under the sun, or over it, and I will throw a few of the animals in for good measure. I can conceive of nothing more friendly, more unspeakably comforting, than the mellow tick of the old family clock which towers high on the old-fashioned mantle, above the good old open-faced fireplace where the embers are dying down and deepening into a bluish melancholy gray late of winter nights. One never feels quite alone as long as one may hear the mellow tick tack of the old family clock, the same sweet mellow cadences which have rung in one's ears from earliest infancy through all the changes and upheavals of time down to the present. Other sounds may fall and deepen into the sadder silence of the night's heavy stillness, but the old clock continues to mark the flight of time, and no second may escape without hearing its passing called out dreamily by the faithful clock whose hands have measured already so many days—some bright and full of life and promise and sweet bodings of the future and others echoing back sepulchrally from the years already counted. Ah, the clock! But give me the clock with its ticking all through the night, and its silvery chiming on the hour, and you may have the other things, and the dog to boot. I'll take the clock in mine every time when it comes to keeping off that feeling of lonesomeness which creeps upon us now and then."

St. Patrick: Who He Was and What.

BY MARCUS SCOTT, B. A.

Who was this St. Patrick of whom we hear so much every March, and who is enrolled as a saint in the calendar of the Roman Catholic church? He was a real, genuine, flesh and blood man, though many myths and foolish stories have gathered around his name.

Away far, far back in 372, A. D. he was born near what are now the picturesque banks of the Clyde, not far from where Glasgow now stands. It was in the little Christian village of Bonavern where he first saw the light. His father, Calpornius by name, was a deacon in the little church of Bonavern. His mother Conchessa was sister to the far famed Martin, Archbishop of Tours. So, to begin with this little boy was well born. Succat was the name his parents gave him. His mother, a noble Christian woman prayed much for her boy, and tried hard to instill the truths of Christianity into his young heart. Succat, however, did not pay much attention to his mother's teaching, but grew up headstrong and frivolous and a leader among his careless companions.

Succat was about fifteen or so when a band of pirates carried him away captive into Ireland. There among the Slemish mountains in County Antrim he was kept as a swineherd for six long, hard years. About the second year of his slavery a great change came over young Succat. Alone among his swine on those wild mountains he thought of his gentle mother and the lessons she had tried to teach him. He turned to Conchessa's Saviour, and he became a new creature in Christ Jesus. "I was sixteen years old," he says in his confession, which has come down to us from that far away period, "and knew not the true God. But in that strange land the Lord opened my unbelieving eyes and, although late, I called my sins to mind, and was converted with my whole heart to the Lord my God, who regarded my low estate, had pity on my youth and ignorance, and consoles me as a father consoles his child."

Thus speaks Succat of his conversion. A little later he tells us what kind of Christian he became. "The love of God increased more and more in me, with faith and the fear of His name. The Spirit urged me to such a degree that I poured forth as many as a hundred prayers in one day. And often during the night in the forest and on the mountains where I kept my flock, the rain, and snow, and frost, and sufferings I endured, excited me to seek after God. At that time I felt not the indifference I now feel; the spirit fermented in my heart." Not a bad record that surely, for the young captive Christian on those wild Irish hills.

After six years of cruel imprisonment Succat regained his liberty and returned to Scotland. He was then some twenty-two years of age. Instead, however, of quietly staying at home he soon returned to Ireland. It was his duty, he felt, to carry the gospel to those Irish pagans, among whom he himself had found Christ. His parents tried to dissuade him from such a course. During the silent watches of the night in a dream he heard "The Voice of the Irish" calling to him, "Come holy child, and walk once more among us." He awoke bathed in tears. He tore himself away from his parents and friends and set out for Ireland. "It was not done of my own strength," he tells us, "it was God who overcame all."

Succat did not, however, as the Catholics say, visit Rome and go to Ireland as a servant of the Pope. He went as a simple Christian missionary, and he became one of Ireland's best benefactors. He went everywhere and

preached the Gospel of Christ. At beat of drum he collected the people to hear his simple message. Soon his earnest gospel message exercised a power over the rude hearts of the people, and many souls were converted. The son of a chieftian called Benignus became a convert and succeeded Succat in his work. The court bard, Dubrach MacDaubair, was also converted and began to write Christian hymns. At Tara, Succat preached to the King of Meath and illustrated the doctrine of the Trinity by the three-leaved Shamrock, which has since become Ireland's favorite flower.

"The Shamrock, the green immortal Shamrock.
Chosen leaf of bare and chief;
Old Erin's favorite Shamrock."

Old in years and rich in good works Succat died on March 17, 490, A. D. and was buried at Downpatrick.

The Roman Catholic church claims this man as one of its saints, and calls him St. Patrick, and yet it is just as certain as history can make it he never was a Catholic at all. No Catholic doctrine he ever mentions. With him Christ was all in all. Hence, as often as St. Patrick's day comes round, we Presbyterians can recall with gratitude the life and labors of this goodly and devoted man. The Bible was ever his supreme standard of truth and all his teaching was in every essential of it genuinely Presbyterian. So great was this wonderful man's influence that after his death for many long years there was a pure prosperous Presbyterian church in Ireland long before Catholicism came to blight that Ireland with its ignorance and superstition and priestcraft.

Michigan Presbyterian.

The Clock's Song.

BY ADELBERT F. CALDWEL.

Summer or winter, day or night,
Dry or rainy, cloudy or bright,
Going for years in just one place,
Never a frown on its honest face,
The little clock says contentedly,
Over and over to you and me:—
"Tick! tick! tick!" But it means, I know:—
"Don't-go-too-fast-nor-too-slow;
Go-where-you're-put-grum-ble?-nay!
Do-your-du-ty-ev'ry-day!"

Busy the hands of the little clock,
Never stopping to joke or talk;
Telling the time with never a miss,
For the jump-out-of-bed and the good-night kises!
"Tick! tick! tick!" Hear the warning tone—
Not for me nor you alone;
The "tick! tick! tick!" says to every one:—
"There's-time-for-play-and-time-for-fun!
To-be-hap-py? But-one-way;
Do-your-du-ty-ev'ry-day!"

Keep the sunshine of living faith in the heart. Do not let the shadow of discouragement and despondency fall upon your path. However weary you may be the promises of God will, like the stars at night, never cease to shine to cheer and to strengthen. The best harvests are the longest in ripening. It is not pleasant to work in the earth plucking the ugly tares and weeds, but it is as necessary as sowing the seed. The harder the task the more need of singing.—

Royal Path of Life.

MADE IN JAPAN

LION BRAND

The Secreted Idol.

"*Made it a golden calf*" (ver. 4).—It is related that Chromatius, a heathen, sought a cure from one of the early Christians who was reported to have the gift of healing. As a condition thereto he demanded that all the idols in his house should be brought. The heathen gave his keys to the Christian, who went about the house and destroyed all the idols he could find, and then went to praying for the desired cure. The sick man was as sick as ever. The Christian said, "There is yet an idol in your house which must be destroyed." The heathen confessed that he had one of beaten gold, which he wished to save. When it was broken, Chromatius was healed. Sometimes men fail to find pardon and peace, when the trouble is some secret idol, it may be gold or some other earthly thing, which they worship.

The Ridiculous Optimist.

ANON.

There was once a man who smiled
Because the day was bright,
Because he slept at night,
Because God gave him slight
To gaze upon his child;
Because his little one
Could leap and laugh and run,
Because the distant sun
Smiled on the earth, he smiled.

He smiled because the sky
Was high above his head,
Because the rose was red,
Because the past was dead;
He never wondered why
The Lord had blundered so
That all things have to go
The wrong way here below
The overarching sky.

He toiled and still was glad
Because the air was free,
Because he loved, and she
That claimed his love and he
Shared all the joys they had!
Because the grasses grew,
Because the sweet winds blew,
Because that he could hew
And hammer, he was glad.

Because he lived he smiled
And did not look ahead
With bitterness or dread,
But nightly sought his bed
As calmly as a child.
And people called him mad
For being always glad
With such things as he had,
And shook their heads and smiled.

The Tomb of St. Mark.

Excavations in the Catacombs of St. Cecilia at Rome have revealed a large underground basilica that was used by the early Christians. Traces of an altar and episcopal chair were found. There was also found a number of ancient paintings including a Greek portrait of Christ. Three tombs that were discovered were declared by local archaeologists to be those of St. Mark, St. Marcellinus, martyred by Diocletian, and the famous Pope Demasus.

A HEROIC BISHOP.

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